NEW-YORK CHRISTIAN MESSENGER
AND PHILADELPHIA UNIVERSALIST.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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SKETCH SERMON.

BY RUSSELL STREETER.

For God so loved the world that he gave his only begotten Son, &c. John. iii, 16.

Much is said in the scriptures, and among theologians and others, about the love of God to his offspring. The Bible declares, in so many words, GOD IS LOVE. A sublime declaration! a glorious truth! And yet there is an astonishing diversity of opinion in the religious world, as to what is really meant by the love of God to his rational creature. Innumerable are the conjectures upon this subject. Metaphysicians have severely taxed their abilities, and exhausted the resources of their ingenuity, in framing theories upon this glorious, and yet, to them, mysterious subject.

But it has occurred to me, my friends, in my retired and prayerful meditations, that a method may be very conveniently adopted, by which we may come to a safe and almost certain conclusion. The method I would propose, is this; ascertain what is meant by love or benevolence in some other being.

How do we know, for instance, that parents love their children? If we can answer this question, we can that, also, which relates to the love of Deity.

Now we know that parents love their offspring, because they form benevolent designs towards them, and endeavor to promote their welfare.—Were they to *profess* ever so much kindness and good will, and yet never do any thing for the real benefit of their children, should we believe them sincere? Certainly not. Hence, it is by their fruits, their efforts, their works, that we decide in this case. Real unaffected love would induce the parent to confer upon the child, the greatest possible degreee of happiness.

And is it not safe to apply this rule of reasoning to the great Author of our being, the Father of our spirits? Surely. Let the inquiry, therefore, be made, What has the Deity done for the children of his creation, which demonstrates his love, in various degrees, and even the highest degree?

If I say he is good and benevolent as our Creator, Preserver and Benefactor, it may be replied, perhaps, that we grant it to a certain extent. God's love is manifest in the organization of the human system—in shines and showers—seed-time and harvest—general health and and happiness. But still there is a deficiency. Love is not manifested in a superlative degree. The sun is sometimes hid when we seem to need his beams; the rains are often withheld, and then come down in drenching rather than refreshing showers. The earth is not always abundantly fruitful, and health and happiness are very unequally and imperfectly enjoyed.—And, besides, God has, to say the least, permitted the introduction of sin and condemnation into this otherwise beautiful moral world. The life we now enjoy is temporary, at least, and must be followed by death and the grave.

Although we admit, then, that God is benevolent, how shall we know that he is love in the highest and most glorious sense? How shall my anxious mind be satisfied that his benevolence is is not limited to the narrow bounds of time, and exhausted in the bestowment of this life's blessings and enjoyments?

In answer to these inquiries, we must direct our attention to the words of the text.

"God *so loved* the world." How? "That he gave his only begotten Son." For what purpose? "That whosoever believeth in him might not perish but have everlasting life."—Here, then, is the manifestation required; the very exhibition which is necessary to fill up the above named deficiency, and render the evidence full and perfect that God loves the world in the highest degree.

The subject may be rendered more clear and striking, perhaps, by devoting a moment's attention to some collatteral testimony from the scriptures. It will appear, upon due examination, that God manifested his love to a sinful, unbelieving, ungodly world. His object was to reconcile and save the world, and bring all to the participation of everlasting life. Hence we are told, "God sent not his son into the world to condemn the world, but that the world through him might be saved." That this is a salvation from sin and its consequences, is too generally admitted to require proof in this place. Christ died for the ungodly, the wicked---enemies to God by wicked works. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die, &c.; but God commendeth his love toward us, in that, while we were yet *sinners* Christ died for us." And the venerable John considers this commendation or recommendation, as the most direct and unequivocal proof that God is love. His language is remarkably forcible.

"*Herein is love*," saith he, "not that we love God, but that he loved us, and sent his son to be *the propitiation for our sins*." "And if any man sin, we have an advocate with the Father Jesus Christ the righteous. And he is the propitiation for our sins, and not for ours only, but also *for the sins of the whole world*."

Such, my friends, is the scripture testimony concerning the LOVE of God—the Father and Friend of human kind. Make your own comments, draw your own inferences; but O, neglect not to admire and adore the immensity of unborn and undying LOVE!

On the part of the Almighty there must have been a special or specified object, some grand end, or aim, in the advent and ministry of his son. That sublime and definite object was, that *the world through Jesus might have everlasting life*. This life everlasting, in the proper sense of the term, may imply the life of the resurrection state, though that be not its most common import in the scriptures. This life is possessed or anticipated by a true and living faith; and hence the believer is said to have eternal life, even in the present state of existence. But I apprehend that the reality—the substance—the blessing promised of God through his son is incorruptible life and ever-increasing bliss in an immortal, celestial constitution. As saith St, Paul, "The wages of sin is *death*; but the gift of God is *eternal life* through Christ Jesus our Lord." And "where sin abounded grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life."

We may be reminded, perhaps, that those, and those only, who believe in Christ, are saved from perishing, and enjoy, in this world, life everlasting. Granted; and what then? Why, it only proves that our views are substantially correct. We have argued that those who believe in the Lord Jesus Christ, anticipate, and by faith, enjoy, their ultimate immortality. But the impenitent and unbelieving, so long as they remain in that situation, do perish in a certain sense. As said the prodigal, they "perish with hunger"—"perish for lack of vision," and are shut out from the light of divine benevolence and glory.

But blessed be God, they shall not perish forever or eternally. The mighty Savior shall finally triumph in the cause of salvation, for the Father hath given him power over all flesh, that he should give eternal life to as many as the Father hath given him. He shall see of the travail oi his soul and be satisfied.—*N. H. Star and Universalist.*

INCREASE OF UNIVERSALISTS.

It is well known to the community that there has been a great accession in numbers to the Universalist denomination within a few years past. In places where not more than two or three individuals dared openly avow their belief in the salvation of a world of sinners, five years ago, now respectable societies are formed, and flourishing under the stated labors of a minister of impartial grace. Liberal sentiments seem to prevail with great rapidity among all classes of community. This is a source of gratulation to the sincere believer in the doctrine of Divine love. With how much apparent joy does the old Universalist contemplate the condition of our Zion, while he contrasts it with what it was in years long past! when all opposed the doctrine as the rankest error.

I was recently conversing with a venerable father in Israel on our present condition and prospects, who observed that his expectations were more than realized in the rapid increase in numbers of those who believe the doctrine. After having related what the condition of our doctrine was in years long past within his memory, and having made several reflections on what it soon will be, he said—'After all, I am not so well satisfied with the moral condition of our Societies, as I am with their numerical. How far our religion is from teaching or countenancing licentiousness! how directly calculated to encourage and foster every moral and devout sentiment in the heart of the understanding believer! how happily fitted to fill the heart with love to God and love to man. But still there are those who do not honor the doctrine with well ordered lives. How great the reproach! How any man that *is* a Universalist, can use profane speech, or drink intemperately, or be otherwise openly immoral, I cannot tell. Our denomination can never make our opposers think favorably of us, as a christian people, till vice shall be put far from us.'

I could not but acknowledge that his reflections upon the practical tendency of Universal-

ism were just; for no sentiment is farther removed from licentiousness than this. 'Tis too true, methought, that many who make a great *noise* about Universal grace, do it no service—do not present it to the acceptance of others with that argument that is convincing. It is said that Universalists are as virtuous and moral as a people, as any denomination taken collectively.—We grant this to be true. But is that enough? Is it enough for us who believe in the doctrine that God is really the father of all mankind, and that all men are brethren, to do no more than others, who entertain the opinion that they are the godly people, and the *only* people of God? Ought we to be content with living *as well* as they, whose doctrine we constantly affirm to be immoral in its tendency? The truth is, that while many of those who embrace a bad system, are shining examples of christian meekness and humility, we with all the holy influence of our religion to urge us to duty are compelled to acknowledge that too many of us fall far short of the requisitions of the gospel of Jesus Christ.

If the object of a gospel ministry is to enlighten, reform, and elevate the human mind, then it is just as well for men to remain Mahommedans, Pagans, Atheists, or any thing else, as to profess to be Universalists, whilst their conduct gives the lie to their profession. One religion is just as advantageous as another, if there is no practical influence arising; and unless our faith makes us better christians, it is no better than any other. And certainly this is the argument which we must use, to induce our fellow men to embrace our religion. All the business in our world is carried on with the intention of making ourselves by an exchange of property. And we never can induce a man to part with one commodity for another, unless we can convince him that he is a gainer by the bargain. Equally so in matters of religion. We do not feel desirous that men should exchange a partial for an impartial religion, unless we can discover some practical benefits.—*Impartialist.*

Original.

ZEAL.

It is good to be zealously affected always in a good thing. Gal. iv, 18.

There is nothing more commendable than zeal in a good cause, and yet it is a fact that men are lamentably deficient in advancing such measures as are most for the public good. They bestow great labor and wealth on things that are of a perishing and temporal nature, while those of a more durable kind are sadly neglected. How many there are, for instance, in society who are well convinced of the truth of the doctrine of the salvation of the world, and yet do nothing for its advancement. Such men are found every where. It is a fact that the orthodox do more for their doctrine which they hope will turn out to be false than Universalists do for their's, which the world hopes will turn out to be true. Why is it that men labor more to support error, than they do to support the truth? It may be that the former needs more exertion. But ought not professed Universalists to feel ashamed, when they see their opposers doing so much more than they are? The zeal of those who believe in endless misery, is untiring. They adopt every measure that is calculated to advance the horrid doctrine, while Universalists look on and make little or no effort to advance the doctrine of impartial grace. Oh! if we, as a denomination, would arouse from our slumbers, what mighty effects we might produce. True, much has been accomplished, but much remains to be done. There is a cold hearted and cruel indifference among us which must be removed. Let us tell the world no longer of the glory and excellency of Universalism. Let us first stir up our own minds to the great work. We have given our opposers too much opportunity to slander us. We have been inactive too long. Let us then begin now. 'Now is the accepted time: now is the day of salvation.' Let every measure be adopted that is fair and honorable, and success must crown our endeavors. We have the prayers of the world, and the desires of all good beings throughout the universe on our side. Let us march on then to the greatest victory ever obtained in our world; a victory over sin and error; and let our motto be Onward! Onward!! C. S.

GIFTS AND REWARDS.

BY HOSEA BALLOU.

Many temporal enjoyments are God's gifts, independent of the right use of our moral or physical powers. Our existence, the wonderful organization of our corporeal system, the sun, the earth, and all the elements of nature, together with the invaluable relations in which we first breathe the vital air, and thousands of others, God has bestowed on us without the least regard to any merit seen in our good deeds. But we should not be unmindful that such free, unmerited favor imposes on us obligations to gratitude and obedience, which correspond with such goodness. But there are also many enjoyments, the sweets of which are indescribable, which must, of necessity, depend on the use we make of the abilities and capacities which our Creator has given us. There is a satisfaction in acquiring and possessing a comfortable competency of the good things of the present life; but this enjoyment is the fruit of industry and prudence; and unless the tree be cultivated, the fruit cannot be enjoyed. The sweets of friendship, domestic enjoyments, the affectionate endearments of family connexions, and the endless train of social felicities, are so many plants which require the soil in which they grow, to be faithfully tilled, and a constant application of the hand of culture. And whoever expects these enjoyments without the virtues in which alone they are found, has miserably deceived himself, and must be disappointed in his expectations. The invaluable sweets of an approving conscience, without which, nothing on earth can be enjoyed, require a prayerful watchfulness, an inflexible determination, and a sincere and supreme regard for moral right. To every soul that comes short of this attainment, there is 'tribulation and anguish.' Our heavenly Father has provided no means, neither in his law, nor in his gospel, to render us happy, while we rebel against our own duty. But let us ask, has God made any provision for man to exist in another state, in a constitution differing from our present state, as incorruption differs from corruption; as immortality differs from mortality; as glory differs from dishonor; as power differs from weakness; and as spiritual differs from natural? If so, by what means are we to obtain such a state? Our present state, together with all the means we have to multiply and secure enjoyments, was the gift of our Creator, independent of any merit of ours. Is it reasonable then, to suppose that the next state of existence, and such a state as above described, which is infinitely better than the present, is to be obtained as a reward for our piety and devotion, in this life? As well might we expect, by cultivating the earth in which we live, to procure for ourselves a world, a thousand times as large as this, furnished with a sun and moon, corresponding to its size, and to remain forever. Thus deluded, and with such expectations, we might feel the vast importance of being vigilant and persevering in cultivating our fields and gardens; not for the sake of any recompense to be had from the lands thus improved; but for the sake of that *great world*, which we hoped to make our own, by our faithfulness in irksome labor and wearisome toil.

THE POWERS AND DESTINY OF MAN

"God created man in his own image."

What a moment was that when man became a living soul; an intellectual being rises out of the dust; an immortal mind is borne into the world to preside over this lower creation; and the inspiration of the Almighty gives him understanding. The human mind emanates from the divine intelligence; the image of the divine glory is stamped upon this noblest of God's earthly works. Look through all nature, and what gift of the Creator is so brilliant as the human mind. How subtle, yet how wonderful in its operations; how diversified in its talents; how bold in its conceptions; how mighty in its effects. Surveying places far beyond the reach of human sense: controlling events over which physical force is impotent;—erecting monuments upon which the revolutions of time effect no change; measuring the material universe in its bold calculations; penetrating even into the presence chamber of the divine glory;—and presuming to scan the perfections of that great Being, who reigns in his own glory undivided and supreme throughout the universe. More than this; higher than all this; moral in its nature:—capable of an assimilation in its character and progress to that Being who is purity itself and goodnes itself; clothed with the attributes of the divine immortality; destined to live to think, to feel, to act, to go onwards and upwards, when every thing earthly and sensual shall perish; and now, while yet on earth, by the dictates of reason, by the power of conscience, and by all the eloquence of religious faith, exhorted to fix its eye heavenward, to expand its powers, and to plume itself for an eternal flight.—*Colman.*

LOVE'S GIFTS.

It is the native dialect of love, to reveal its complacence by gifts. The child presents its favorite teacher with a fresh flower. It hastens to its mother with the first, best rose from its little garden; and in the kiss to its father, with which it resigns itself to sleep, gives away its whole heart. The mother willingly trusts to her chosen protector, "her all of earth—perchance her all of heaven." Why should a mother give with such bitter repining her infant to her God?

Does she say it was unsullied and beautiful? Love delights in yielding the best gifts to the best beloved. Would she prefer to have withheld it, till it had become less lovely?

Love rejoices to place its object in the most eligible situations. "Being evil, we yet know how to give good gifts to our children." We are pleased to see them in the pursuit of knowledge, in the path of virtue, in possession of the esteem of the great and good. In sending them from home, we seek to secure for them the advantages of refined society, the superintendence of friends, of wisdom and piety. If a nobleman were to adopt them, if they were to have a mansion with princes, should we not be grateful for the honor? Why, then, with such unspeakable reluctance do we see them go to be an angel among angels, and to dwell gloriously in the presence of "God, the Judge of all, and the spirits of just men made perfect?"—*Mrs. Sigourney.*

We are taught to be well read in books, in pictures, in algebra, in heraldry, and not in men. Connoiseurs are rapt with admiration at sight of a Savoyard's head, painted by *Grouze*; but the Savoyard himself is at the corner of the street, speaking, walking, almost frozen to death, and no one minds him. That mother, with her children around her, forms a charming group; the picture is invaluable: The originals are in a neighboring garret, without a farthing whereupon to subsist.—*St. Pierre.*

MESSENGER & IVERSALIST.

SATURDAY, OBER 25, 1834.

☞ The services in the rchard-st. and Greenwich Churches, will commence in afternoon at 3, and in the evening at 7 o'clock, until er notice.

CLOSE OF E VOLUME.

The present No. closes hird volume of our paper, and with it undoubtedly will our intercourse with more or less of our patrons. Ma uses conspire to produce this latter result. One may ribe for the paper through a mere idle curiosity to kn hat these "babblers can say," and this curiosity is gen soon satisfied. Six months or a year at farthest, will s .

Another takes it with nfident expectation, (and this expectation is formed the reiterated assertions of opposers,) that it is going oppose *every thing*, under the name and form of relig and this one very soon becomes *dis*-satisfied. The pa s not what he expected—there is not *fire*, there is not s nough in it to suit the temperature of his feelings. ave had some decline it, assigning to their acquaintanc the reason, *that there was too much religion in it!* No have been led, whether foolishly or not, to look upon an affirmation as an excellent recommendation in its r. It shows to us conclusively that the oft repeated as n of our opposers, that Universalism and Infidelity are od the same, is wholly untrue.

Another may pa e it for a six or a twelve month, and *he knows all it can h him! He has been over the* WHOLE *ground! You ca tell him any thing new!* and therefore it is *useless* for *him* pay out his money for nothing! We always pity the m who gets beyond instruction, even from the humblest ind al in the great social compact. There are various othe ises all combining to the same end, (the separation of edi and their readers.) Fortune, who but a day since, as re, was all smiles, may now be frowning —adversity my aying her heavy hand upon some, compelling them to quish what otherwise would be so essential to their rel s and intellectual enjoyment. We have been specially sed of cases of this character, and we had almost de ined to send them the paper for their very frankness and esty. Were we not too poor ourselves, they should h in welcome for a time, at least.

There is an cause of separation, not by any means the most unimpo , which comes at all times and seasons, and under all umstances—*it is death.* Here is a cause which pays espect to class or condition. Though *we* may be spa all our readers are not. The high and the low, the rich the poor, the fortunate and unfortunate, all, all alike to its mandate. And fearful havoc does it sometimes e! We think it manifests itself to an unusual degree our books for the last volume. Many are the instanc or so small a list, in which the chapter is closed with the erless word—*Dead!* To one case of a peculiar char we may be permitted to allude. About the comm ement of the volume one of our patrons, a married m died. The paper was continued to the widow. Some 7 o months afterwards she called at the office, (in all the blo of health and activity,) desiring us to change the direction e paper to a No. where we already had a subscriber; af er some observations to that effect, we were informed t she was just married to the individual who was taki there. Within a few weeks the husband called and im ed us that he had just followed his wife (the lady of m we have spoken) to the grave, and that it was just one r, to a day, since he had buried a former companion, h had died to all appearance with the very same compla In a month or six weeks from this time, the melanc news reached us that *he*, also, had departed this life vo luddenly. Thus within the short space of one year th four individuals, connected by the closest ties that can unite heart to heart, were conveyed to their long resting place. ow true it is, that in the midst of life we are in death

Few ses perhaps give so forcible an illustration of the uncerty of life, as the one we are considering. Conduct of periodicals become in a degree familiar with their r eade Patrons are a kind of wide-spread family to them; and a grim messenger strikes from the number here and t one, it is like the breaches made in a family circle. Her over the record with a melancholly feeling, from the evidenc presents that man is indeed born to die. Tho' many of th who are gone commenced the year with as bright prosp for long life, as himself, *he* still lives to mark their departure; and if he has a heart properly trained, he cannot but indulge a lively gratitude to his Creator for being thus a spared monument of his mercy. It may be a source of much salutary reflection to him. Amid such evidence of the common fate of humanity, he is irresistibly led to inquire for man's future destiny—whether he is hereafter to be, and if so, whether that existence is to be happy or miserable.—Happy, indeed, is he who can thus part with friends, under the confident assurance in his own mind, that they are in the hands of an all-wise and good Being, through whose boundless grace and mercy, he, and they, and the whole family of man, shall finally meet in a purified and happy state, in heaven their eternal resting place and home.

But we will drop this theme. We would not throw too great a shade of melancholly over the parting scene, (from whatever cause that parting may arise,) with those still living, and with whom our intercourse now closes—perhaps forever. We have journeyed together, some a longer and some a shorter period, always, we hope upon good terms, and not altogether without profit, we trust, to us all. To ourselves there has been much to cheer and encourage us on our way. We have seen the cause in which we are engaged prospering almost beyond conception; and though many who have accompanied us through the whole, or a part, of our journey, may not have felt the same interest in its prosperity that we have, or have not been able to see the truth of our sentiments so clearly as we do, yet we confidently hope that they have become better acquainted with the doctrine, and are prepared to acknowledge that its precepts are good, however we, or others, may fail in its practice. We shall rejoice to renew the relation and intercourse at any future period, should it be permitted in the providence of God, and we cannot but hope to see some of them once more upon our list. For the present, however, we must give them the parting hand, and we do it with many thanks for whatever of countenance and encouragement they have shown us thus far, and with our most ardent desires for their continued usefulness in the world; wishing them, and all our readers, long life, virtue, and consequent happiness. P.

DEDICATION AT LONGRIDGE.

The new Universalist Church just completed at Long-Ridge, Ct. was on the 15th inst. dedicated, by appropriate religious services, to the worship of the One only living and true God, the Father and Savior of all men.

The services on the occasion were as follows. 1. Voluntary by the Choir. 2. Reading of select portions of the Sacred Scriptures, by Br. A. Case. 3. Hymn. 4. Introductory prayer, Br. Case. 5. Hymn. 6. Sermon, Br. T. J. Sawyer. 7. Dedicatory prayer. Br. S. J. Hillyer. 8. Hymn. 9. Concluding prayer Br. Hitchcock. 10. Benediction. The weather was very fine and the house was filled with attentive and, we trust, devout hearers. A discourse was delivered in the afternoon by Br. Case, and another in the evening by Br. Sawyer, to very good audiences.

The cause of Universalism has had a being at Long Ridge for near thirty years. Some years since Br. T. F. King, now of Portsmouth N. H. when located in this region labored a portion of his time at this place, and is still remembered with strong affection. Little more than two years ago Br. S. J. Hillyer visited them, and since that period has preached there frequently, and for the last twelve months regularly one quarter of the time. Last winter he held a discussion of three days length with the Rev. Thomas Payne, a Presbyterian, at Stanwich, about three miles distance from Longridge. The result was highly favorable to the cause of Universalism. The controversy was conducted with mutual christian spirit, and ended as such controversy always will, in favor of truth.

During the past season the Society has been engaged in rearing a very neat and tasteful church, which will accommodate about three hundred people. It is pleasantly located, and is altogether such a house of worship as will meet the wants of the society.

Hereafter, Br. Hillyer is expected to preach each alternate Sunday at Longridge Ct. and North Salem N. Y. Both these societies are highly prosperous and warmly attached to their worthy and respected Pastor. We pray that the connexion now existing will long continue to the mutual benefit and happiness of the parties, and to the advancement of the cause of truth. S.

REV. JOEL PARKER—AGAIN.

Since the remarks of the New-Orleans editors towards this gentleman (of which we gave extracts a week or two since,) have become a subject of general conversation, we find that some of the secular papers of this city are manifesting much anxiety to screen Mr. Parker from censure in the case, and to convince the Louisianians that he has been the very essence of kindness towards them in all his northern peregrinations.

Subsequent New-Orleans papers to those from which we extracted, contain farther particulars. The excitement ran so high that even Mr. Parker's society had a full meeting in which it was determined to write him immediately to know whether the account from the Connecticut Observer was correct, and if so, to advise him not to return, and desire a dissolution of the connexion between him and the society. An extract to this effect appeared in one of our morning papers, about the time of our last notice, coupled with the remark by the editors, that the extract (from the Observer,) had "created considerable sensation in New-Orleans, from its supposed bearing upon the subject of slavery"!! We tho't at the time, that the remark alluding to *slavery* in connexion with the subject, was a strange one, if the editors had seen the extract from the Observer, on which the animadversions of the New-Orleans editors were founded. We saw no possible way in which the question of Slavery could be connected with it. In our first notice we only gave the substance of it. But that the reader may see its whole "bearing," and see at the same time, in connexion with some circumstances below, what we regard as a studied attempt to screen Mr. P. from just censure in the case, by diverting attention from the main features of the transaction, we give the extract from the Connecticut Observer, entire, as published in the New-Orleans papers. It is as follows:

"NEW-ORLEANS.—The Rev. Joel Parker who has been lately settled over a church in New-Orleans, gave an interesting account of the state of things in that city, in the Lecture Room of the Centre Church last Tuesday evening.—New Orleans contains about 60,000 inhabitants, of these, 40,000 are Roman Catholics, and the remaining 20,000. Protestants. Of the Catholics, he says, that the men are almost without an exception, atheists. They regard religion as intended only for women and servants, and do not give themselves any trouble on the subject. The Protestants can hardly be said to be in a much better state. The Baptists, Methodists and Episcopalians have congregations there, but their religious instruction is very irregular, and the congregations themselves very feeble. Mr. Parker has a church of about seventy five members, with a respectable and increasing congregation. They are about erecting a large and handsome church. A very few thousand dollars are only wanting to complete the necessary sum for its erection, and a part of Mr. P's object in visiting the North, was to ask the assistance of Nothern Christians. Much has been said of the moral condition of New Orleans, and from the character of those from whom the information came, we may justly conclude that the picture has not been overdrawn. A single fact will give us some idea of the manner in which the Sabbath is observed there. Military reviews are held every Sunday when the weather will permit, and the people seem to have no suspicion that there is any thing improper, or sinful in it. We have no time to notice that part of Mr. Parker's statement in which he speaks of the importance of establishing a permanent religious influence at New Orleans, nor is it necessary, since any one who looks at the situation and prospect of that city, might ask with the Rev. John Angel James of Birmingham, "What do American Christians mean, in doing nothing for New-Orleans?"

It can here be seen how much the question of "slavery" was agitated. But what is still farther suspicious in the business, is, within a few days another and widely different version is given of the affair by an evening paper, strongly devoted to the popular religious movements of the day.—By this paper, the account from the Connecticut Observer is pronounced an almost total *misrepresentation*. According to it, Mr. Parker has been particularly kind to the people of the South in all his intercourse at the north, and the citizens of New-Orleans are, actually, much indebted to

aim for a very great elevation, in a moral point of view, in the minds of northern people. The Observer article, we are told, "purporting to be a sketch of his remarks, was published in the Connecticut Observer, in the absence of the editor, prepared by a young gentleman *unused to the business of reporting*;" and "some of the representations of Mr. P. were set forth WITHOUT *the accompanying qualifications*" ! What are we to understand by this? Can it be possible that a man may be so "*unused to reporting*," as to seriously and honestly get the perfect antipodes of what the speaker was saying? Astonishing! And what kind of "accompanying qualifications," pray tell, does a straight forward narration of *facts* require? The account of the Observer is a very plain one. It bears every appearance of a summary, but artless statement of what the speaker actually said, and is certainly much in character with those kind of narrations, as put forth to the world almost daily. And if a person friendly to Mr. Parker, could go forward and detail a transaction so diametrically opposite to what was in reality said, we might almost set it down as one of the Seven Wonders. He would at least be peculiarly unfit, in our estimation, to be entrusted with the editorial management of an important religious publication.

But we suspect the report of his remarks is not so wide from the truth after all, and that had not those remarks have come to the knowledge of the slandered, and been promptly and spiritedly rebutted, we should have seen and heard little of these exertions to palliate them. The "reporter" would have been abundantly fitted to his task. The truth is, this class of individuals have too long indulged in their fabulous representations, when desirous of working up an interest, and when they were distant from the places on which they were remarking. And they have acquired a confidence in giving a high coloring to these representations from the very fact of being suffered in so many instances to go unrebuked. Their slanderous observations would not reach those whom they concerned; or if they did, there would be a hesitation in opposing clerical representations and power, and thus they have gone on unchecked, until it has become fashionable on almost every occasion when they have journeyed at any distance, to give on their return a most melancholly detail of the "moral wastes" they have visited, in every place where their own doctrines and influences have not predominated. The "South" and "West" have been fruitful themes. But Mr. P. in the present instance, it seems, has chosen an unfortunate field. The southern character is of too decided a cast to to be trifled with. May he learn wisdom by the experience.

P.

WILLIAM COWPER.

The life of this well known poet presents us the legitimate fruits of the doctrine of endless misery. The mind possessed of greatest sensibility is, of course, most deeply affected by it. In a sketch of his life now before us, we find the following passage:

"At this time he was led into a deep consideration of his religious state; and having imbibed the doctrine of election and reprobation in its most appalling rigor, he was led to a very dismal state of apprehension. We are told 'that the terror of eternal judgment overpowered and actually disordered his faculties; and he remained several months in a continued expectation of being instantly plunged into eternal misery.' In this shocking condition confinement became necessary, and he was placed in a receptacle for lunatics. * * * In 1773, he was again assailed with religious despondency and endured a partial alienation of mind for some years."

At one time it is said Cowper attempted suicide, but circumstances prevented the execution of his design. His life ended at last "in a state of absolute despair."

Notwithstanding his mind was so frequently unhinged by the terrors of damnation, we yet see him sometimes indulging hopes of a more cheering nature. It is singular to observe how often those most bigotedly attached to endless misery, express themselves in language that seems to give the lie to their creed. They appear to catch glimpses of a better government than they usually ascribe to the Divine Being, and speak under their influence as though they had been taught in the school of Christ. Cowper at one time, (see Book vi, of his "Task,") looked forward to a day of millenial glory and happiness on earth.

"The groans of Nature in this nether world,
Which Heaven has heard for ages have an end.
* * * * * *
For He, whose car the winds are, and the clouds
The dust that waits upon his sultry march,
When sin hath moved them, and his wrath is hot,
Shall visit earth in mercy: shall descend
Propitious in his chariot paved with love;
And what his storms have blasted and defaced,
For man's revolt shall with a smile repair.
* * * * * *
O scenes surpassing fable, and yet true,
Scenes of accomplished bliss! which who can see,
Though but in distant prospect, and not feel
His soul refreshed with foretaste of the joy?
Rivers of gladness water all the earth
And clothe all climes in beauty.
* * * * * *
All creatures worship man, and all mankind
One Lord, one Father. Error has no place:
That creeping pestilence is driven away;
The breath of heaven has chased it. In the heart
No passion touches a discordant string,
But all is harmony and love. * * * *
One song employs all nations; and all cry,
'Worthy the Lamb for he was slain for us.'
The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy;
Till, nation after nation taught the strain,
Earth rolls the rapturous hosanna round."

After these and many similar things in relation to a millennium, he adds, as in the very spirit of Universalism,

"Thus heavenward all things tend. For all were once
Perfect, and all must be at length restored.
So God has greatly purposed; who could else
In his dishonored works himself endure
Dishonor, and be wronged without redress."

How melancholly the reflection that a mind capable of dictating such strains as the above, should be crushed beneath a false and terrible creed—that a heart so full of sensibility as Cowper's should be blighted and seared by a faith that would make a savage tremble!

S.

THE CONTROVERSY.

Many inquiries are being made of us in relation to the pending controversy between Dr. Ely and Br. Thomas.—Much interest is expressed to see the continuation of it.—We are fully aware of the strong desire among Universalists to hear and see all that can be said in a candid and friendly manner upon this subject, and of the great inconvenience of submitting to "hope deferred," but we trust that our friends will be patient. Dr. Ely will undoubtedly resume the discussion at his earliest possible convenience. He has once, (in his 9th letter,) certified the public of his multiplied engagements, and of the impossibility of following up "one subject of discussion to the exclusion of twenty other objects of attention." And this is all very reasonable. The former interruption was ten or eleven weeks. It has now been only seven or eight. He has been journeying we believe considerable in the time, (as we have heard of him in different places,) but he will unquestionably resume it now very soon. In the mean time we assure our patrons we shall take the earliest opportunity of laying his next letter before them.

P.

***There are some individuals who will please bear in mind that our rule is to erase every name, (except those we know are able to pay, and these we hold responsible 'till all arrearages are paid,) from the list, which stands indebted for *two years papers*. Self-preservation demands a rigid adherence to this rule. Those to whom the paper is not continued will therefore understand the reason. Such as desire it continued, by remitting $6 dollars to us immediately, free of expense, shall have a receipt to the end of the 4th volume. All others must pay the regular terms of the the paper. Should we not hear from those who do not renew, within a reasonable time to receive information from them, we shall make out Bills, and forward to the respective places for immediate collection. Actual necessity on our own part will compell us to this course, however unpleasant it may be. We have even now, at the close of the volume, near $2,000 standing out in subscriptions, and we *must have it*, by some means, from all who are able to pay. We shall distress no one who is unable to comply, for we had rather suffer the consequent inconvenience ourselves, than to take the bread from the mouth of the poor and needy, although our claims are just. We hope all such will be frank with us. We shall have abundant means of ascertaining the truth in this matter. We hope no one, whether they continue the paper or not, will deem this cousre unreasonable. We would not give offence to any one, but *we desire the paper to be continued*, and to be issued *punctually*, and *all* can see that it is impossible for us to do it, with a limited capital, if we are to have a large amount standing out year after year. Will those concerned, allow this notice to be sufficient.

P.

HOSEA BALLOU

Is expected to spend the first and second and third Sundays of November, in Philadelphia, in exchange with S. W. FULLER. Br. Ballou will preach in the Callowhill-st. church on Sunday *morning*, Nov. 2d, and at the Lombard-st. church in the *evening*.

CONNECTICUT CONVENTION.

We have just received the proceedings of this body, (through the Inquirer and Anchor,) at its session in New London, on the 9th inst. We are reluctantly compelled to omit them in this, and shall also be unable to give them in our next No. They will be inserted in No. 2, of the next volume.

NOS. 2, 3, and 4, OF THE 3d VOL.

In looking over our extra edition of the present (3d) volume of the Messenger, we find the Nos. 2, 3, & 4 are considerably deficient. If any of our patrons have duplicate copies of all, or either of them, or wish to preserve their volumes, and will forward the particular numbers to us, it will greatly oblige us, and we will cheerfully compensate them for them if required. If we can get 40 or 50 of each, we can perfect that number of times. They can be done up in a wrapper, and directed "*Christian Messenger, Pr. New-York City*," and forwarded by mail. Will those who are able to accommodate us with them attend to the matter as early as convenient.

Married,

In Philadelphia, on Tuesday evening, Sept. 30, by Evangelist A. C. Thomas, Mr. FREDERIC HULTZ and Miss MARY D. WOODLEY, both of the Northern Liberties.

In New-York on the evening of the inst. by Rev. T. J. Sawyer, GEORGE JONES, M. D. to Madamoiselle JULIE MAGNY.

Died,

In New-York, on Sunday evening last, after a short illness, Miss Sarah, daughter of Mr. Jacob Peterson.

In Wilmington, N. C. on the 26th ult. MARY MATILDA, wife of Mr. Reuben Morse, jr. formerly of New-York, aged 26 years, after an illness of eleven days. Mrs. M. met her last earthly sufferings with much christian fortitude and resignation, being sustained by confident and happy assurance that she should hereafter meet her companion and children, together with a ransomed universe, in a state of heavenly purity and bliss, where tears and sufferings shall be known no more forever. She was an affectionate wife and a kind mother, and has left a husband and two children to mourn their irreparable loss and untimely bereavement. *** Will the Boston Trumpet please copy.

Religious Notices.

Br. Matthew H. Smith, of Hartford, will preach in New-York on Sunday 26th Oct. (to-morrow,) in exchange with Br. Le Fevre.

Br. Hillyer will preach at Collaburgh morning and afternoon, and at Sing Sing in the evening of Sunday Oct. 26th, (to-morrow) on exchange with Br. Bulkeley who will preach at Northern Salem on that day. Br. Hillyer will also preach at Milton, Friday evening, Oct. 31.

Br. Sawyer will preach in Annsvile in the morning, and at Peekskill in the afternoon and evening, of the 1st Sabbath in Nov. on exchange with Br. Bulkeley, who will supply his Desk in the city.

Br. Hillyer will preach in Stratford on Saturday evening, Nov. 8th; at Trumbull Sunday Morning and afternoon, and at Bridgeport in the evening, of Nov. 9th, on exchange with Br. A. Case who will preach at North Salem Sunday, Nov. 9th.

Br. Bulkeley will preach in Rondout Wednesday Evening Nov. 12; in New Windsor, Orange co. Monday Evening 17th; in Salisbury, Tuesday Evening 18th, and in Washingtonville, Wednesday Evening 19th. *** The friends in Rondout will please make the necessary arrangements; also those in New-Windsor; and as we have no papers circulating in Salisbury or Washingtonville, our knowledge, they will also please see that notice of these appointments are conveyed there.

Br. Asher Moore will preach in Westerly, R. I. the *first* Sabbath—in New-London, Conn. the *second* and *fourth* Sabbaths, and in Norwich, the *third* Sabbath in each month, until further notice, commencing on the first Sabbath in Nov.

Br. Bulkeley will preach at Annsville, or Peekskill, 1st Sunday; in Milton the 3d Sunday, at Collaburgh and Sing Sing, the 4th Sunday in each month, for the year ensuing.

Br A. Case will preach in Huntington L. I. 4th Sunday in Oct. (to-morrow)

Br. B. B Hallock will preach at Newark, N. J. on Sunday 26th inst. (to-morrow.)